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BIOGRAPHY.

From the London Eclectic Review.

REVIEW.

Memoirs of Rev. Joseph Wolf, Missionary to the Jews. Written by himself.

Mr. Wolf, is probably known by name to the majority of our readers, as a Jewish convert and missionary. Unhappily, a suspicion and a prejudice attach to the name of a Jewish convert in the minds of the Christian public, created by the equivocal character of some individuals of that persuasion, who, having embraced Christianity, have ultimately proved no ornament to their profession. The blame however, in such cases, may possibly belong in some measure to those injudicious friends and patrons who have fed the vanity, and overlaid the piety of their protégés. It should be remembered too, that a man may be led to renounce a false religion, & to embrace the only true religion, from sincere conviction, and yet remain destitute of real piety. Such a convert is not to be stigmatised as a hypocrite or deceiver, because his subsequent character may disappoint the sanguine hopes of his friends. Many embraced Christianity on its first promulgation, whose hearts were never sanctified by its moral influence.

Rammon Roy, is an instance of a sincere and honest convert from an idolatrous system to a mere philosophical creed: he has become a 'rational' believer. There are many Jews who are "almost persuaded," like king Agrippa, to become Christians; they are secretly convinced by the arguments in favour of Christianity, (which seems, indeed, to be the almost inevitable effect of honest inquiry,) but it is a conversion of opinion only. We have no reason, then, to doubt the sincerity of those who have professed to be convinced, and have abjured their former errors. But every convert is not fitted to become a preacher or a missionary, nor does it even follow, that he must be a trust worthy or a devout man.

Mr. Wolf, however, is a man whose apostolic zeal, united with child-like simplicity of character, is well adapted to disarm and shame prejudice, while his sincerity and piety are beyond the reach of suspicion. Animated by the true spirit of a missionary, he has evinced both courage and patriotism in the choice he has made of the sphere of his labours. He has shown himself all the better Christian for retaining the affections and predilections of a Jew. It is not in England that a converted Israelite should be contented to labour as a minister of the Gospel; he might, in that case, expect to have his sincerity called in question. He is no Christian, if he does not feel for the state of his own nation; and if he does feel for his brethren as he ought to do, it will be impossible for him to rest, without making some effort to rouse or to inform some portion of the millions of Jews scattered through distant countries, and more especially will he feel an interest on their behalf who still linger in the land of their fathers. He will not forget Jerusalem. For the mission to which Mr. Wolf has so honourably devoted himself, he is indeed eminently qualified alike by the respectability of his birth, his natural endowments, and his acquired knowledge. He is the son of a Rabbi, and received a strict Jewish education. He was born at Weilersbach, near Bamberg, in Bavaria, in the year 1796. Soon after his birth, his father removed to Halle in Prussia, where he continued to exercise the office of a Rabbi.

"My father," says Mr. Wolf, "began to teach me all the Jewish ceremonies, when I was four years old; he told me, that all the Jews were expecting the Messiah every day and every hour; that his advent could not be far off, and at that time we should dine on the great fish called Leviathan. I believed all my father told me, & I considered Christians as worshippers of a cross of wood, and no better than idolaters. I began to read the Hebrew prayer-book when I was six years old, and recited it every day without being able to understand its contents. My father sent me at this time to a public Christian school, to be instructed in German reading; but I had his express command never to be present when the schoolmaster began to speak on a religious subject; and my father, with this view, desired the schoolmaster to allow me to remain at home on those days which were fixed for explaining the Christian doctrine. The schoolmaster did so, and I continued to be an orthodox Jew."

When Mr. Wolf was about seven years and a half old, his father began to instruct him in the Talmud, designing him for a Rabbi. At this time, he was in the habit of going every evening to buy milk at a barber's who was a Lutheran; and from this worthy man, he first heard any thing tending to disturb his Jewish faith. With the simplicity of a boy, he told the barber of the expectation which had been instilled into his mind, relative to the near approach of the Messiah.

"The barber and his wife, who were true Christians, heard me," he says, "with patience and compassion. Then he said to me, 'O my dear child, you do not know the true Messiah. Jesus Christ, whom your ancestors did crucify, was the true

Messiah; but your ancestors always expected an earthly kingdom, and not a heavenly one; and therefore they killed him, likewise as they did the prophets; and if you would read without prejudice your own prophets, you would be convinced.' I was eight years old. I was confounded when I heard them thus speak. Without being able at that time to read the prophets well, I believed what the barber told me, and said to myself, 'It is true that the Jews have killed and persecuted prophets, because my father himself told me so:—perhaps Jesus Christ was killed innocent.'

Two days after this conversation, he went to the Lutheran clergyman of the village, and said, "I will become a Christian." But he received for his only reply, "You are yet too young: return to me after a few years." He kept these circumstances from his father's knowledge, through fear of punishment; but his obvious inquietude, and the questions he put to his father, began to awaken fears that he would not always remain a Jew. When he was about eleven, he fell in with some Jewish deists, whose infidel sentiments he so far imbibed, as to begin to disregard the ceremonies of the Jews, and to have doubts respecting Revelation itself. He confesses that he was destitute of any good religious principles, and his moral character began to fall, while an insatiable ambition took possession of his heart. In his thirteenth year he went to reside with an uncle at Bamberg, where he received lessons in Latin and universal history from a Roman Catholic, and with whom he first read the Gospels. Delighted with the perusal, he resolved to embrace the Christian faith, and on his imprudently announcing this intention to his uncle in the presence of other Jews, he brought down upon himself so much displeasure that he found it uncomfortable to remain at Bamberg. He set out for Frankfort, determined to offer himself there for baptism. As yet, he knew no distinction between the Protestant and Romish denominations, and his first application to a Protestant Professor was not very fortunate or encouraging. "It is not necessary," this Christian divine told him, "to become a Christian, because Christ was only a great man, such as our Luther, and you can even be a moral man without being a Christian, which is all that is necessary." In conformity to this doctrine, he introduced his young novice to some Jews who were 'true Sadducees'; and young Wolf began to wish that the principles of the Deist might be true, but still, could not satisfy himself that they were so. After studying Latin, Greek, & Hebrew three months at Frankfort, he was taken ill, and his reflections while he lay in the hospital, served to deepen his religious impressions. On his recovery, he resolved to return to his native place, once more to see his father; but, on arriving there, he found he was no more. Thus left an orphan at fourteen years old, he resolved to prosecute his studies with the view of eventually becoming a clergyman. It was the project of an ambitious lad, whose ruling passion appears to have been at this time a thirst for literature as the means of honourable distinction. He was evidently extremely uninformed on the subject of religion; and at the time of his baptism into the Romish Church, which took place when he was seventeen years of age, his conversion was little more than a change, but a sincere and well grounded change, in his speculative opinions. We must not pursue the narrative through all its ingenuous details. After wandering through different parts of Bavaria and the Austrian empire, residing sometimes in convents, at other times subsisting by giving lessons in Hebrew, he was baptized at Prague; from which place, by the advice of the Monks of the Benedictine convent, he returned to Vienna, to prosecute the study of philosophy and the oriental dialects. His first step was to find out some good Catholic Christians there, and especially a pious confessor.

"I heard," he says, "a good deal of F. S. (Schlegel) who is one of the most learned men and excellent poets in Germany. He was once a Protestant Christian,—only in name, for his religion was formed upon the model of the ancient Greeks and Romans. His lady was the daughter of the famous Jew, called M. Mendelsohn of Berlin, and both became Catholics by persuasion. I introduced myself to them, and was kindly received: his lady is indeed a true Christian, and inherits the talents of her father. She and her husband recommended me to their confessor called Pater Hofbauer. If the Lord our God had not watched over me, I should now have been entirely initiated in the abominable system of Jesuitism; and indeed, I was too much the dupe of it. I did not then discern the sophistry of the system.

"While Hofbauer was my spiritual guide, one of his fraternity told me that Hofbauer was Vicar-general of a Missionary order.* I replied with joy, that it was always my intention to become a missionary, and requested to become incorporated as one of the Society; but they said, they had not then a convent, but expected to

* The "Congregatio Sanctissimi Redemptoris," a revival of the Jesuits' order under another title.

obtain one in Switzerland. A Bohemian baron, who was a great bigot, began at this time to persecute me because he thought I had embraced some Protestant doctrines; and once, when I spoke of Ganganielli; with respect, Hofbauer was very angry, and said to me, "You are full of Lutheran notions." I began to read the works of F. Schlegel, which he published after his turning to the Roman Church. The Roman church is there represented as I never saw it before: so that it was neither like the church of Christ, nor like that of Rome, as it is now, nor as it is described by Bosuet and Fenelon: it is the delineation of religion partly poetical and partly philosophical, in which are introduced the mythology of the old Greeks, and the more modern superstition of the Hindoos. He is a Pagano-Christian. Schlegel considers the crusades as the most noble and holy undertaking of mankind, and as the triumph of Christianity; and he stops with pleasure to dilate on the destruction of those who fell by the sword of nominal Christian crusaders; he defends Charles the Fifth and Philip the Second, and he calls the Virgin Mary the queen of the heavens."

Mr. Wolf confesses that, at the time, he was unable to refute the sophistry of these opinions, which appear to be precisely those advocated by Chateaubriand in his eloquent but flimsy production entitled, *The Beauties of Christianity*. After remaining a year and a half in Vienna, Mr. Wolf undertook a journey during the vacation into Hungary, where he was staggered by the utter heathenism of the Roman Catholic population.

"I can protest," he says, "that the name of Christ and the Bible are unknown to the Catholic people of Hungary, which accounts for the great number of robbers and murderers in that country. The worship of images has taken place of the worship of Christ, though in some places in Hungary, religious worship is altogether forgotten."

On his return to Vienna, unable to reconcile what he had witnessed with the spirit of the Catholic religion as it had been represented by the enlightened Count Stolberg, 'the Fenelon of the German Catholics,' he wrote to that nobleman for permission to visit him, and received a cordial invitation.

"I was astonished," he says, "when I arrived at Count Stolberg's, and saw that great man. He and his lady, and fifteen children, were examples of true humility and piety. He read with me the New Testament in the original text; he himself and his wife spoke with me of the power of Christ, and of his resurrection, of his humility and love to his elected people; and he said to me very often, I feel great concern and love for you and for your brethren, the children of Abraham. He spoke with horror both of the Inquisition and the Crusades, and considered both as abominable. He considered John Huss as a martyr, and spoke of Luther with great regard. It was his intention, I should remain in his house some years; and I also desired and intended it, because I found myself very happy in the company of this great man. But it was not the will of God that I should remain any longer than three months in the house of this great man. When Napoleon returned from Elba to France, Count Stolberg and his family were in great distress, because he was always an adversary of that tyrant, and wrote continually against him; and being so near France, he was in danger, and determined to go to Holstein to his brother, to put himself and children in security. I left his house with tears, because he was my true friend; and believing that his system is the true spirit of the Roman Church, and accords with the system of Catholicism in all ages, I continued a true follower of the Roman church; and when I stopped, after my departure from Count Stolberg, sometimes with learned men of the Protestant denomination, I defended with great fire the Roman church; and when they said, 'The Catholics believe the infallibility of the Pope, and command to worship images, I denied, and declared that Count Stolberg had taught me the true spirit of Catholicism, which was nothing else than the true doctrine of the Gospel. They replied, 'Stolberg is a good Christian, but has formed for himself his own Catholicism, which is different from that of Rome: go to Rome, and you will be convinced.'

To Rome Mr. Wolf went, having been recommended by the Pope's ambassador at Vienna to the Cardinal Litta, as a proper person to be admitted into the college of the Propaganda. In his way, he spent two weeks at Basle with Madame Kruden, and some Protestant Christians. At Vevey, he fell in with other pious Protestants, who tried to dissuade him from going on; but he replied, 'I will go to Rome and see what my Pope believes.' At Milan, some Catholic professors, whom he characterises as true worshippers of Christ, gave him a similar caution. 'They vend in Rome Christ and the Gospel,' they said, 'but only the Pope is worshipped.' He was resolved, however, to persist in his intention. The first acquaintance which he made on his arrival at Rome, were two truly converted Jews, painters from Germany; they already knew each other by

report. Who would have expected to hear of Jewish converts studying the fine arts at Rome? On the 9th of August 1816, he was introduced to Pius VII., who received him with great kindness; and under his auspices, he entered the Seminario Romano on the 5th of the succeeding month, being now twenty years of age.

The account of his residence at Rome, and the details of the disputation in which his inquiring spirit and ingenuous character soon involved him, are extremely interesting; but for these, we must refer our readers to Mr. Wolf's narrative. The result was, his dismissal from the Propaganda, and his being sent back to Vienna. It appears that the acquaintance which he formed with Mr. Drummond, General Macaulay, Lord Calthorpe, and other English gentlemen connected with the British Bible Society, was one circumstance which gave great umbrage to his patrons, while he boldly denied the infallibility of the Pope, and the dislike he expressed to the scholastic divinity, drew down upon him the persecution of the whole college. From Cardinal Litta, personally, he experienced much forbearance and kindness. Mr. Wolf describes him as the most learned & respectable of all the Cardinals, and he seems to be, though a thorough-paced papist, an amiable man.

Mr. Wolf describes himself as in a most melancholy frame of mind when he arrived at Vienna.

"The recollection," he says, "of being sent away from my pious German friends at Rome, without having been able to embrace them before my departure—that I had been banished by Pius VII., whose private piety I respected, and whom I did like very much,—that I had been separated from a visible church, and condemned by its bishop,—the idea that I should now become an object of persecution,—and the experience that many of my German Catholic friends who had accorded with my sentiments against the Pope, now began to fear the Pope's power, and to turn away from me,—all these things stood clear before my mind; as well as the probability that my career was now stopped, and that I should never be able to preach the Gospel to my brethren."

He wrote to P. Hofbauer, entreating to be sent to his convent at Valsainte, in Switzerland, that he might end his days there; and after remaining in suspense for seven months, during which he was treated in a very harsh manner, his request was granted. His spirit appears now to have been greatly subdued, and he was almost brought to a passive acquiescence in all the abuses of the Romish Church. He arrived at Valsainte in December, 1818, being then twenty-three years of age, and immediately assumed the habit of the Ligonian order,—a black, rough garment, to which is attached a long chaplet of the Virgin Mary, shoes without buckles, and a large hat. In this convent he became still further disgusted with the spirit, the dogmas, and the prodigies of Popery. 'An insatiable covetousness was exhibited here,' he says, 'such as I never saw before.' 'I saw by experience, that external piety might be united with internal iniquity.' After residing here for seven months, he resolved on leaving it for one that should not be so immediately subjected to the Romish See, and which sent out missionaries to the East. The Rector, on his departure, gave him a testimonial certifying his good moral conduct, but not, as is usual, his orthodoxy; for he had shewn an obstinate desire to study the Scriptures, to the neglect of the casuistic divinity and of the wholesome penance of self-flagellation. His intention was to enter a Capuchin convent at Bulle in the canton of Freibourg; but, from circumstances which are not explained, this intention was overruled, and he proceeded to Vevey, where he fell in with a Protestant friend, with whom he had become acquainted at Rome. This gentleman recommended him to some friends who, it was thought, might procure for him the patronage of the Emperor of Russia; & Mr. Wolf proceeded to Lausanne, there to await the result. But, on his arrival there, a different destination awaited him. An English clergyman was then at Lausanne, to whom Mr. Wolf was recommended by his Protestant friends, and by that gentleman's advice, he determined to come to this country. He arrived in London in June 1819, having nearly completed his twenty-fourth year. Here Mr. Wolf's own narrative terminates. His subsequent history is briefly given by the Editor.

The English gentleman to whom he had become known at Rome, and from whom he there received the promise of protection, welcomed him on his arrival in England, and afterwards recommended him to the London Society for promoting Christianity among the Jews, as a person likely to prove a valuable missionary for Jerusalem and the East. The Society was satisfied with his appearance and his conversation; and that they might prove and might insure his qualifications, they sent him to reside at Cambridge, under the superintendence and care of the Rev. Charles Simeon and Mr. Professor Lee, who kindly assisted him in the study of the Oriental languages. He remained at Cambridge until the Society opened its Mis-

sionary college at Stansted, in Sussex, and then removed thither with the other students.

In the spring of the year 1821, some circumstances arose, which made it necessary that Mr. Wolf should proceed to Palestine, without waiting the completion of some previous arrangements, which the Society considered desirable, if he went as their Missionary. And it was therefore arranged, that Mr. Wolf should proceed to Palestine, under the superintendence of the gentleman who had originally recommended him to the Society, and of another friend. He left England accordingly, in the summer of 1821, in a vessel for Gibraltar. He proceeded from thence to Malta, to Alexandria, to Jerusalem, and to different parts of Palestine. He returned again to Malta in the latter end of 1822; and, in the beginning of the year 1823, he went a second time to Palestine, in company with two American missionaries.

At Cairo, Mr. Wolf made the following declaration of his faith in the presence of several Rabbis.

'Rabbi, I am the son of a Rabbi, and have received a strict Jewish education. I have studied not only the law and the prophets, but have likewise read something in the Talmud. I perceived, by the grace of the Lord, after many trials, that no man can be happy, except his heart rest in God, and in him alone. I read the law of Moses, and perceived that those Jews are wrong, who despite the word given by God upon the mount Sinai, under thunders and lightnings. I read the prophets and the psalms of David, and was persuaded that those men spake as they were moved by the Holy Spirit. After that I arrived at this persuasion, I was obliged to believe that a Messiah was promised to Israel according to that book. I formerly asked my father: he told me that that Messiah was still expected. I looked again some years afterwards in the prophets. I found that that expectation was not a vain one, and that the Messiah shall come, and that he will come, and that he shall not tarry; that the gates of Jerusalem shall be open continually, and shall not be shut day nor night. At the bridegroom rejoiceth over the bride, so shall God rejoice over Jerusalem. Thou shalt be called Hephzibah, and thy land Beulah.'

But I met on the other side with prophecies, which persuaded me that he was already come, and that he will come again. I met with the prophecy of Jacob, that "the sceptre shall not depart till Shiloh comes;" the sceptre is departed, and, of consequence, Shiloh must have come. I met with the prophecy of Daniel; "After threescore and two weeks, Messiah shall be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary." The city, the holy city Jerusalem is destroyed, and the threescore and two weeks past; the Messiah must, therefore, have arrived. I heard, finally, of one person, called Jesus, much hated by the Jews, who did wonders and signs, which are confessed and acknowledged by the rabbis themselves, but they say that he did it by the Shem-hamphorash. I reasoned thus; How should God assist an imposter by means of his most holy name? this is not possible. But yet I did not believe on him, for Moses, that man of God, commanded before his death, saying, "If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams." I therefore examined, first, what that Jesus did speak, whether he said, "Let us go after other gods." No, on the contrary, (I laid before me, and before rabbi.) the New Testament, I read in this New Testament the following words: "And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord." Seeing that the commandments of Jesus agreed with the doctrines of Moses, and having read his whole Gospel, I soon perceived that he was that prophet whom the Lord has raised up among our brethren like unto Moses; that he was that Messiah who was to be cut off, but not for himself; for he was cut off out of the land of the living for our iniquities. I believed that Jesus was that very seed of the woman, who was to bruise the serpent's head; that he was that Son given unto us, whose name is, Mighty God, Everlasting Father. I believe now that he is the Son of the living God, God over all, blessed for ever. And in this faith I find joy, peace, and rest, which I cannot describe; and I am ready to die for Jesus, my Lord, who hath redeemed me from all evil.'

Mr. Hervey being in company with a person who was paying him some compliments on account of his writings, replied, laying his hand to his breast, "O, say you would not strike the sparks of applause if you knew how much contempt I have within."

RELIGIOUS.

For the Boston Recorder.

REVIVAL IN ROCHESTER, MASS.
A brief account of the late Revival of Religion in the second Precinct in Rochester, under the care of Rev. LEMUEL LEBARON.

This good work began in the church; a number of its members were, to a greater degree than usual, impressed with deep concern for the salvation of their friends and neighbours, who appeared to live without God and without hope in the world.

This state of things was often the subject of their serious conversation, which increased their anxiety and kindled the holy fire in the breasts of their brethren. They conversed with much interest, with their aged pastor; they found he had been long weeping over the melancholy subject, & indeed, his public administrations were an evidence of his painful feelings. Religious meetings became more and more frequent; others were established in addition to those which for many years had been attended on week days; more than common fervour and engageness were visible in the prayers and exhortations; the spirit pervaded the whole church; the meetings were crowded. So strong & almost universal were the desires of the people for religious meetings, that one every evening, scarcely satisfied them.

Neighbouring ministers and gifted brethren were often present, and did much good. Our beloved pastor was indefatigable, he was present in almost all the meetings; his animation exceeded, what could be expected, in a man of almost four score years. A number were deeply impressed with painful truths, the time in which they were under these convictions was in some instances, three or four months, in others their tribulation did not exceed an equal number of days; the great God kept the times and seasons in his own hand. When any one had hopefully experienced the special grace of God, at a succeeding meeting, he was requested to give, in a few words, an account of his religious experiences; which proved, under God, the means of exciting serious thoughts in others; these simple, artless relations had a similar effect on those who have often attended the "foolishness of preaching" in vain; indeed in such blessed seasons, it seems that the Most High chuses things which are weak and despised; to confound the things which are mighty; that no flesh should glory in his presence.

A number of persons who entertained hope of a saving change wrought in them by the Spirit of God, after consulting the minister and other members of the church, held a meeting by themselves, once a week, at which meetings, their time was spent in prayer and religious conversation. This served to unite them to one another in love, to promote the same object, and to make them more useful in other religious meetings. In a number of instances, instead of having a meeting in the morning which was not unfrequent, the minister & some of the brethren spent the forenoon in visiting the different parts of the precinct; conversing with individuals about their spiritual concerns and praying with them in their families. These things may to some appear to be the fruit of intemperate zeal, but this appearance may arise from the distance they are from the scene of action; let them be present, where the eternal God, the blessed Saviour, a glorious heaven, a burning hell, the preciousness of immortal souls, are kept in lively view, in conversation, in exhortation and prayers, and their opinions and feelings would be far different; suffice it to say that it has pleased the all merciful God, to carry on his work in such a manner, that a goodly number are become promising plants, in the garden of the Lord; the number of those who are truly born of God, must be left to the decision of the great day. O that men would praise the Lord for his goodness, and for his wondrous works to the children of men.

A MEMBER OF THE CHURCH.
Rochester, October, 1824.

HOWARD BENEVOLENT SOCIETY.

The annual meeting of this Society was held at the Marlboro' Hotel, on the evening of Wednesday, Oct. 27. The following gentlemen were elected officers of the Society for the ensuing year:

JOHN TAPPAN, Esq. President.

GERARD HALLOCK, Secretary.

DEA. MOE'S GRANT, Treasurer.

Standing Committee. Horace Fox, Jacob Bancroft, Otis Tilston, Aaron Woodman, Isaac H. Parker, Benjamin Howard, John W. Rogers, Samuel Beal, Benjamin Kimball, Ezra Chamberlain, Nathaniel Daniels, John Geyer, R. P. Williams, Thomas A. Davis, Simeon Palmer.

Auditors. Asa Ward and Albert Hobart.

Committee for soliciting Donations, &c. Jonathan Carlton, Moses Williams, John Fenno, Jr. Henry J. Oliver, J. Richardson, Levi Bartlett, Daniel Cummings, Dr. John Thayer, John K. Simpson, Francis Watts, Eleazer Howard, Calvin Haven, James Means, Albert Hobart, Benjamin Howard, William Marston, Abbot Lawrence, Dr. Robert Fennell, Samuel D. Torrey, Joseph Lewis, J. P. Blanchard, Stephen Dix, H. G. Ware, and David R. Griggs.

REPORT OF THE STANDING COMMITTEE.

Gentlemen of the Howard Benevolent Society,

The time having arrived for the Standing Committee to lay before you an account of their proceedings since the last annual meeting, they beg leave to submit the following statement:

Aware of the responsibility attached to the trust which you then saw fit to repose in them, they endeavored to distribute your charity among the sick and needy with a single eye to their temporal and spiritual welfare, and in strict accordance with the rules of the Society. Their meetings have been frequent, more especially during the inclement season of the year, and as each member is obliged to give an exact account at those meetings of every case in which he has

ted, or purposes to grant relief, attempts at imposition are generally discovered and avoided.

Although the annual subscription of members & interest on the permanent fund amount together to the sum of \$900 only, yet, in consequence of liberal donations from several of our benevolent citizens, your Committee have been enabled to expend during the last twelve months the sum of \$2045. In more than one half of the cases to which relief has been extended, and which in 31 instances have terminated in death, sickness was the immediate cause of distress and want.

Your Committee are fully aware of the importance of contributing to the relief of the poor and destitute in that way which is least likely to offer them any inducements to look to charitable aid as a source of support; and they have taken every occasion to make it known, that the object of this Society is not to assist in maintaining the poor, but merely to aid in relieving casual sickness and distress. They have not failed in the course of their frequent visits, to set forth the advantages and importance of industry, temperance and prudence; nor have they neglected to impress upon the minds of those whom they have visited, by serious and affectionate advice, the necessity of living sober, righteous and godly lives.

There seems to exist in the minds of many, a strong prejudice against this class of charitable institutions, on the ground that they serve to increase pauperism by leading the poor to depend upon the aid which they may thence expect to receive, and consequently to neglect the proper means of support, and thus become idle and intemperate. That the objection here stated will apply with but little force to the Howard Benevolent Society, appears from the fact, that it is the duty of their Committee not to afford assistance in any case, until they have ascertained by proper inquiry and personal observation, the situation of the applicants and the cause of their distress. Where that distress is traced to any improper source, such as idleness, or intemperance, no relief is given except in cases of great extremity; and even then it is given but sparingly, and in no instance in money put into the hands of persons relieved.

It has been already observed, that more than one half of the cases relieved have been those of sickness; our sympathies are excited by sickness, even where every comfort of life is at command.

How much more then should they be excited by the deplorable condition of those, who, amidst the sufferings of disease, are in want of even the necessities of life! We trust that the number of those is small; indeed, who would object to charitably aid in such a case. Look at the poor family dependent upon the daily labor of its head for support; see him in the midst of winter suddenly stretched upon the bed of sickness and perhaps of death; week after week of helplessness passing over; their scanty means exhausted; the wife worn down with fatigue, and their children hungry and cold! After beholding such a scene, can there be a heart so hard as to say, relief is dangerous?

Gentlemen, many are the cases of such complicated wretchedness which your Committee have been called to witness and relieve; and could you have observed the comfort bestowed, and the gratitude in many instances excited by the assistance which, through your charity, they have been enabled to afford, you could not but have blessed God for the institution of this Society, and esteem it a privilege that you were contributors to its support.

Your Committee cannot close this Report, without calling your attention for a moment to the subject of *Vagrant Children* and *Street Beggars*. It is painful to observe how many children of the poor, instead of enjoying the advantages of our Primary and Sunday Schools, are suffered to waste their time in the streets; some lurking about our wharves and stores, becoming adepts in pilfering and vice; & others sent forth by their idle & cruel parents, with a false and well-told tale of woe to solicit charity. This is an evil which seems to be the nursery & to lay at the very root of pauperism, and calls loudly for redress; as a continuance of such a practice can hardly fail to prepare its wretched victims to become inmates of our Prisons and Almshouses. Your Committee beg leave respectfully to suggest, whether our fellow citizens would not better promote the cause of charity and humanity, by contributing more largely to the funds of this society; and instead of listening to the importunities of strolling mendicants, to refer every such applicant for charity, to your Standing Committee, whose duty, as already observed, requires them, before affording relief, to make themselves acquainted by personal observation and strict inquiry with the situation of every individual who may apply to them for assistance. In this way, they conceive, real distress would be better relieved, our funds materially increased, and imposition in a great measure avoided.

Many cases of extreme suffering and want have occurred, in which your Committee have not been able, in consequence of their circumscribed means, to grant so much aid as in their judgment was needed and deemed expedient; but they trust that a kind and benevolent public will not suffer this useful Society to be long in want of the means of doing all the good in their power, among the distressed and deserving poor of this community.

"To do good and to distribute, forget not, for with such sacrifices God is well pleased."

"Blessed is the man who provideth for the sick and needy; the Lord shall deliver him in the time of trouble." JESIAH F. BUMSTEAD, Secretary.

Boston, October 27, 1824.

INTERESTING ACCOUNT FROM A SUPERINTENDENT OF A SABBATH SCHOOL.

I was (says he) one Sunday afternoon about to close the School in which I was engaged, when a well dressed, genteel person, who presented himself as a visitor, requested me to allow him (if it would not be deemed an intrusion) to speak to the children; this being readily granted, he addressed them nearly to the following effect:

"There was once a poor lad, who was noted, even among his sinful companions, for his wickedness, but especially for his swearing and Sabbath breaking. He, along with some others, resolved one Sunday to follow and pelt some steady boys, who were going to their school. However, it so happened, that the lads, on being attacked, took to their heels; this had followed them to the very door of the school, which, when opened, (they were then singing) such a sound came from the place as seemed to stun him. He wondered what they could be doing in the inside; and a teacher at that moment admitting the other boys, invited him in. A new scene now opened itself upon him, near 300 boys, seated with their teachers; they all appeared so neat and clean, and in such order, he wished he was 'one.' He stood for some time, a spectacle for the whole school,—dirty and ragged, and with his wooden clogs on, which, whenever he stirred, made him the object of every person's attention, to his great shame & mortification. After some consultation, he being a stout good looking lad, was resolved to admit him into the ABC class. Every thing was new to him. The next Sunday he appeared; his hair was combed, his face washed, but his clogs still remained to mortify him; his particular case was taken into consideration, and a pair of shoes was given him. He now found himself so much behind the other boys, that he resolved to strain every nerve to get up to them. This determination was the means of his rising to the very first class, when his conduct being approved of, he was chosen a teacher. He now felt he had something more to do than to teach—he had a soul to save; in a little time he was enabled after much prayer, to believe on the Lord Jesus Christ, and to rejoice in his salvation. The Lord then called him to preach these glad tidings, & happening some time after to preach within 20 miles of his old much loved school, he rode hard after his morning's labours, and reached the place just in time to see the poor lad in his own, very own school; and here he is now speaking to you."

REPORT OF THE STANDING COMMITTEE.

Gentlemen of the Howard Benevolent Society,

The time having arrived for the Standing Committee to lay before you an account of their proceedings since the last annual meeting, they beg

leave to submit the following statement:

Aware of the responsibility attached to the trust which you then saw fit to repose in them, they endeavored to distribute your charity among the sick and needy with a single eye to their temporal and spiritual welfare, and in strict accordance with the rules of the Society. Their meetings have been frequent, more especially during the inclement season of the year, and as each member is obliged to give an exact account at those meetings of every case in which he has

burst into tears, as did several others around him; at last he sobbed out—"Oh! my dear ladies, he is right good earnest to make the most of your very great Sunday school privileges; I have kept you too long; God bless you all!" He then concluded with a most affecting prayer.—S. S. Visitant.

UTILITY OF BIBLES IN SCHOOLS.

From the Appendix to the (London) *Hibernian Society's Report*:

"On Sunday I read to a number of Roman Catholics who were assembled. They paid the greatest attention; and after I had read the third, fourth, and fifth chapters of Romans, one of the company observed, 'If people knew the good of this Testament, they would love it more than they do.' I asked him, whether he read it; to which he replied, 'That he was not taught to read in his youth, and now he was too old to learn; but, thank God,' said he, 'you may read any chapter in the Testament you please: and if you go one verse astray, I can discover it.' I asked him how he acquired that knowledge; he answered, that about five years ago he sent his children to one of our schools, one of whom received a Bible at the inspection, for his proficiency, and explained the way in which they were suspected, viz. by reading verse & verse about; that he kept his ignorance from his children, who did not know whether he could read or not; and procuring plenty of bog fit to burn, instead of candles, he made them read to him during the winter nights; by means of which, he attained the knowledge of the greater part of the Testament by heart. 'Oh,' continued the poor man, while the tears ran down his cheeks, 'I bless the Lord that he put it into my heart to send my children to the Free School.'

A SOLEMN CONFERENCE.

The eighty-first Annual Conference of the Wesleyan Methodists commenced on Wednesday, July 28th, in Leeds, England, and concluded on Tuesday, August 10. Upwards of 360 preachers were present.

The concluding days of the Conference were rendered very solemn by the unexpected and comparatively sudden death of the Rev. Miles Martindale. He regularly attended the sittings of the Conference for about a week, when early in the morning of Friday, August 6th, he became alarmingly ill; and in the following night departed this life, to the inexpressible loss of his family, and the deep regret of all who knew him. His funeral, which took place on the following Monday, was one of the most solemn and impressive we ever witnessed. His remains were brought into the Old Chapel at Leeds about twelve o'clock; and on the appearance of the coffin, the Preachers, who were assembled in Conference, simultaneously arose from their seats. The funeral service was read by the President; after which, the Preachers went out of the Chapel by two and two, and preceded the corpse to the grave, around which they formed a large circle. The family of the deceased were followed by the sons of the Preachers, belonging to the school, at Woodhouse-Grove; the government of which had been confided to Mr. Martindale during the last eight years. The deepest sorrow appeared depicted in the countenances of these interesting youths, while they wept around the grave of their departed father & friend. A vast concourse of people were present upon the occasion, convened together by respect for the deceased, or by motives of curiosity. Thus fell this excellent minister of Jesus Christ, beloved and honoured by his brethren.

INDIAN LONGEVITY.

INDIAN LONGEVITY.

It has been generally supposed that the North American Indians do not often attain an advanced age, owing to the hardships and exposure to which their mode of life subjects them. The Florida paper, however, contain an account of a Creek Indian, recently discovered near Tallahassee in that territory, who must be somewhere between 120 and 140 years old. The old man was met with by Capt. Burch, while engaged in surveying the ground for a national road from Pensacola to St. Augustine. According to his own account, the old man was in the prime of life at the time of the destruction of the Spanish settlements in Florida, by the Creek and Choctaw Indians, which happened about a century ago. He recollects particularly all the circumstances of that war, and seemed to take great pleasure in relating them to Capt. B. He recollects our revolutionary war, but was then too old to take any part in it. He says that he had left off hunting about the time when the warrior, now the old man, was just beginning to hunt. An old Seminole chief, about 70 years old, he says, was a boy when he left off going to war.

Capt. B. describes him as having the appearance of extreme old age; although he still retains his memory and other mental faculties. He walks tolerably well with the assistance of a staff, but is under the necessity of relying upon his daughter to conduct him from place to place, in consequence of the failure of his eyesight. Another gentleman who has recently visited him, gives the following account of his appearance.

"The mammae or muscles of the breast hung down so much from relaxation, as to give him at first view rather the appearance of an old woman than a man. He had evidently been formed with the usual symmetry of his race, but his knees turned in a good deal through the weakness of age. His pulse, on examination, beat but fifty strokes in a minute. On being asked his age, he replied he did not exactly know what it was, but that all the old men who had been his contemporaries, had been dead a very long time ago."

His account of the ancient Spanish settlements, of which there are such numerous traces in Florida, and about which, history gives us so little information, is said to be very minute and very interesting.—N. Y. Obs.

UNITED DOMESTIC MISSIONARY SOCIETY.

We regret to learn that the funds of this truly valuable institution are so far in arrear, that the Directors have been obliged to suspend the usual grants to their missionaries. We know of no Society which accomplishes so much obvious and immediate good at so small an expense, and we should suppose that the wisdom of its plan, and the encouraging success which has hitherto attended its operations, would recommend it once again to the charity of the Christian public. It is well known that the Directors of this Society do not employ *itinerant* missionaries, but encourage the *settlement* of ministers in places where the people are unable to contribute the whole sum necessary for their support. They generally require that the people should raise a considerable portion of the salary, and when they find that the addition of a small sum, usually \$100 or \$150, will enable them to support a minister, they grant it, and thus secure the regular ministrations of the word and the ordinances of the Gospel, in places which would otherwise be destitute. From the last annual report it appears, that 78 ministers, stationed principally within the bounds of our own state, were thus supported during the past year, at an expense of less than 6,000 dollars. We cannot believe that the Christian community are willing that any of these stations should be abandoned, and yet from the address of the Executive Committee, it appears that this must be done unless pecuniary aid is immediately afforded. N. Y. Obs.

MIAMI UNIVERSITY.

We observe from the Hamilton Intelligencer, that the Miami University, Ohio, will be opened for the reception of students on the first day of November next. A Faculty consisting of a President, and two Professors, has been organized, and gentlemen of high repute in Literature, have been appointed. To the President is assigned the departments of Belles Lettres & Moral Philosophy. The Mathematical Professor ranks second, and the Professor of Languages third, in the scale of relative superiority. The Committee of the Board of Trustees, in their address to the Public, hold the following language, with respect to the members of the Faculty.

"The President's chair will be occupied by the Rev. ROBERT H. BISHOP, D. D. who has for many years been a leading Professor in Transylvania University, and whose literary and scientific reputation few persons in this or the neighbouring states, who have directed their attention to the state and advancement of sciences are unacquainted."

The second department of the faculty is filled by Mr. JOHN E. ASHMAN, a graduate of Dickinson College, Pennsylvania, and who comes recommended to the Board by individuals of the first literary merit in the Atlantic States.

The department of languages is committed to the care of Mr. WILLIAM SPARROW, who is a classical scholar of the first order for his years, and whose talents are believed to be far above mediocrity; he has received the principal part of his education at Trinity College, Dublin.—Adviser.

LITERARY.

Proposals have been issued by D. A. Borstein, Printer, Princeton, N. J. for the publication of *A Collection of Dissertations*, principally in Biblical Literature. By CHARLES HODGE, Professor of Oriental and Biblical Literature in the Theological Seminary at Princeton, N. J.

This work is intended for a field, which, it is believed, is, in this country, at present unoccupied. It is designed as a vehicle, by which, information contained in expensive and rare volumes, may be conveyed to the Biblical Student; and to serve, in some measure, as a substitute, for the possession or perusal of works, which, though valuable upon many accounts, it may neither be easy nor desirable to put into general circulation. That there are in such works, many important DISSERTATIONS, which it would be exceedingly useful to disseminate, cannot be questioned. It is therefore proposed to publish in quarterly numbers a series of Treatises selected from distinguished authors.

This work, may occasionally contain, discussions of doctrinal points, and disquisitions on Ecclesiastical History; but it is principally designed to excite a spirit for Biblical Studies, by circulating information on the Criticism of the Text—on the Ancient Versions—on Critical Editions—furnish discussions of a Hermeneutical character—to bring forward interesting articles on the manners, customs, institutions, and literature of the East—on various points in Biblical Antiquities—and on the Literary History of the Sacred Volume. To present Exegetical Treatises on important passages of Scripture—Biographical Notices of Biblical writers—accounts of the most important Biblical works, &c.

This work is not intended to be original in its general character, but to consist of selections from the writings of the most distinguished scholars. The authors from whom these selections will be made, are the most celebrated British writers, and the Oriental and Biblical Scholars of the Continent; as well as those, who have within the last fifty years, become so justly distinguished, as those of an earlier date.

It is not to be expected that the doctrinal opinions presented in a work, the contents of which, are to be derived from so many different authors, will at all times be either consistent with each other, or conformable with those of the Editor; yet it will be his object to preserve it, on the one hand from any thing sectarian, and on the other, from such latitudinarian discussions as are likely to have an unfavorable tendency.

From the numerous volumes afforded by the several libraries to which the Editor has access—from the works of modern critics already received, and from others he is in daily expectation of receiving, it

BOSTON RECORDER.

250 inhabitants, and the congregation is rapidly increasing.

Mr. Hallbeck, from *Gnadenthal*, informs that the relief received by the Hottentots from Europe, after the afflictive providences they have experienced in some past years, has produced a very salutary impression on their minds. It has deeply convinced them of the disinterestedness of their Christian friends, and led them to seek a more thorough understanding of the peculiar spirit of Christianity. "As long as I have lived in Africa," says Mr. H., "I do not remember ever to have had so frequent visits of Hottentots, who with earnestness inquire what they must do to be saved, or otherwise ask advice, in the concerns of their mortal souls, as in the course of this month."

Hend'n Arde, is an institution established by the Colonial government for the benevolent purpose of affording medical aid to persons infected with the incurable disease of Leprosy, and for preventing the spread of it among the Hottentots, as it is supposed by many to be infectious. Rev. Mr. Leitner is stationed here to give religious instruction to the patients, and has been blessed in his labors. Several cases of clear conversion to God are mentioned in Mr. L.'s journal, and also several instances of the triumphs of faith, in the sufferings and death of these wretched outcasts.

BAPTIST BOARD OF FOREIGN MISSIONS.

The principal officers of this Board, have been presented from those exertions in behalf of Foreign Missions, which are indispensable to their prosperity, through the pressing claims of the "Columbian College" on their "talents and energies." It has been resolved therefore by the Board, to give to the standing "Committee of suit in and about Boston," the general direction and superintendence of the Baptist Foreign Mission. This Committee has accepted the appointment, and nominated the Hon. Heman Lincoln, Treasurer of the General Convention, and the Rev. Lucius Bolles, D.D. of Salem, Assistant Secretary.

The Board have now four missionaries with their wives in Burmah, dependent on them for support.—Another missionary and his companion are expected to embark for India next spring. Beside this, provision must be made, for the translation, printing and distribution of the Scriptures and other religious books and tracts.

Carey Station.—The Rev. Mr. M'Coy has been seriously indisposed since his return from the eastward. He was brought near to the gates of death. He is now convalescent. Sixty scholars are connected with the school. The interest of the natives in the establishment is yet on the gaining hand.

EDUCATION FOR THE MINISTRY.

MASSACHUSETTS BAPTIST EDUCATION SOCIETY. From the tenth Report of this Society, it appears that there are twenty-six young men under its patronage. Twenty of these are pursuing a collegiate course—the remainder are devoted to English and Theological studies.

The committee have wisely resolved the past year, that whatever sums might be advanced to beneficiaries in future, they should be required to *refrain one half the amount in a year after finishing their studies*. Most of the young men receive an equal annuity.

The funds have been quite exhausted. The Treasurer is now in advance six hundred dollars. The receipts of the three last years have been considerably diminished;—only \$412, 64 were received at the last anniversary. For the first four years of the Society, the average of the receipts was \$737, 84.

It may be difficult to account satisfactorily to all, for the comparative indifference of the great body of our churches to the prosperity of societies for the education of pious and indigent young men for the ministry. The fact, that such indifference exists to a deplorable extent, is freely admitted by the "zealously affected" of every denomination. And it certainly is not to be accounted for from any want of ability among the piously disposed, nor from any opposition of those who glory in the shame of reviling every enterprise of Christian benevolence. There is wealth enough in the churches of every denomination to educate all their pious youth whose gifts of nature and of grace prepare them to profit by the advantages of education. And there is sufficient firmness of purpose and sincerity of devotion to Christ, to regard with total unconcern all the attempts of malignity and profane wit, to arrest the progress of benevolent undertakings. Some other principle must be sought for, to account for the fact referred to, and so justly lamented.

In it not this—Do the Christian public believe that there is an actual deficiency of well educated ministers? If they do not believe it, we come at once at the reason why they are willing to do so little for the increase of such ministers. They will not spend their money for that which is not bread, nor their labour for that which satisfies not; and allowing that they do not believe any thing necessary to be done, they are justified in refusing to do any thing.

But have not facts of the most glaring kind, and well authenticated—and calculations rising to mathematical demonstration, been repeatedly laid before the public on this subject, which ought to dispel doubt, and silence every evil? This can scarcely be denied by any intelligent Christian.

But there are many well meaning Christians of various denominations, who take great pains to disguise these facts, or to represent them as gross exaggerations; and they even accuse the friends of Education Societies of placing all their reliance for the conversion of sinners on human learning, to the neglect of the all-powerful influences of the Holy Spirit—of rejecting from the order of ministers, those whom Christ has been pleased to acknowledge as his servants by the success he has granted them—and of consenting to the destruction of thousands of souls, with a view to furnishing the churches with learned ministers. It is not our object now, to take up these objections, and show that they are without foundation—their fit were, we should hardly feel it necessary to do more than refer our readers to the several Reports of the American Education Society; but we allude to such objections, simply for the purpose of showing why the education of pious youth for the ministry excites an interest in the public mind in proportion to its importance.

The "Report" that has given occasion for these remarks, very justly states, that "the present time calls loudly for pastors and missionaries of solid information, who shall be able to go in and out before the congregation of the Lord, and to instruct them in the things of the kingdom of God. The increase of population is such as to require a constant and large increase of faithful teachers." Every informed Christian will at once admit the truth of the fact, and the soundness of the argument drawn from it, in this quotation. We do need ministers capable of instructing a congregation, as well as of exhorting them—and how ministers shall be able to instruct others in what they have not first learned themselves, we are unable to comprehend. Now it is a fact, known to thousands in our own country, that there are those who bear the name of Christ's ministers, who not only have no knowledge of the dead languages, but not a sufficient knowledge of their vernacular tongue to be able to read the Bible. These are extreme cases to be sure, and it is to be hoped there are few of them—but from this low point of ability to preach the gospel, up to the rank of well educated ministers, there are many intermediate degrees of qualification, to which other ministers have attained—and we pretend not to say, how much good or evil they may be instrumental of accomplishing with all their ignorance. But one thing is certain—if the men who hold a prominent rank in the several denominations, employ their influence to persuade the public that ignorant ministers are equally useful as pious and educated ministers—that we only need a few learned men to resist dangerous errors, and that illiterate men will answer all other purposes of the Christian ministry as well and better than men of learning—they are not only most effectually putting down Education Societies, but preparing the way for distinctions among the ministers of Christ, which are as little sanctioned by the Scriptures as by the professed principles of Protestants.

FACTS COLLECTED FROM THE MISSIONARY HERALD FOR NOVEMBER.

Bombay.—A letter from the missionaries at this station, dated Jan. 6, 1824, states that, since they last wrote, they had printed an edition of John's Gospel comprising 2,500 copies, and 3,500 copies of a tract containing forms of prayer, hymns, and the like. They were wishing to publish, as soon as practicable, new editions of Genesis, Luke, Acts, Romans, and onward, to the close of the New Testament. A printing office had been completed on the vacant ground adjoining the Chapel. The number of schools had increased to 26, containing 1,454 scholars; and were receiving the encouragement and patronage of several English gentlemen, resident at Bombay, among whom may be mentioned the Governor.

Palestine Mission.—Extracts from Mr. Goodell's Journal extend from Feb. 10, to April 2, 1824.

Walking on the terrace of the College of Antoora, Mr. Goodell counted twelve convents situated on the adjacent elevated peaks of the mountains. His feelings were strongly excited by the ringing of a bell (the only one he had heard in that country) which belonged to one of them; the sound of which, echoing sweetly among the mountains, recalled to his mind the churches, academies and colleges of New England.—The climate of Palestine in the month of February is extremely unpleasant;—being little else than a constant succession of rains, at the temperature of from 50 to 60 degrees of Fahrenheit. March, on the contrary, is a delightful month,—the sky being for the most part cloudless, and the face of nature clothed with bloom and beauty. Oh what a contrast, at such season, does the natural scenery form with the moral! The latter is gloomy indeed. True, there are those who bear the name of priests;—but the Catholics perform their services in Latin, the Greeks in ancient Greek, the Jews in Hebrew, and the Turks in Arabic: so that scarcely any of the hearers can understand a sentence of what is uttered. Moreover, these unfaithful stewards never in any instance visit the people of their charge, for the purpose of communicating instruction and counsel.—On the 20th of February, Mr. Goodell met with the Rev. Samuel Cooper, a Catholic priest, from Philadelphia in the United States, who was going on a pilgrimage to Jerusalem.

AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury in October.

Mrs. Abigail Carey, West Brookfield, 1 shirt,

1 pair socks, and cash

Sarah and Susan Fisher, Templeton,

Concord, N. H. Female Aux. Ed. Soc'y.

Miss Fields and monthly concert, Stan-

stead, Lower Canada

H. F. S. to constitute Mr. John Rogers of

Gloster, a member for life,

Collection in Rev. A. Green's So. Malde, 17 00

Wm. Thurston, Boston, to constitute

herself a member for life,

Collection at a week day lecture in Rev.

Mr. Spring's Society, Abington,

Sums by Rev. W. Cogswell, Agent—

S. T. Armstrong, Esq. Boston, life subscript, 20 00

De. J. C. Proctor, Boston, life subscript, 20 00

Miss Lucy M. Peabody's collect to constitute

Rev. Hervey Wilbur, a member for life, 20 00

Col. Henry Whipple, Salem, life subscript, 20 00

Ladies of Rev. Brown Emerson's So. Salem,

\$20 of which to constitute their Pastor a

member for life,

Ladies of Rev. Mr. Fel's So. Hamilton, to

constitute their Pastor a member for life, 20 00

A Lady of Rev. Mr. Dimmick's So. New-

buryport, to constitute her Pastor a mem-

ber for life,

Collection by Mrs. Mary Beck, Newburyport, 9 02

Contribution in Rev. Mr. Williams' Meet-

ing house, Newburyport,

Contribution in Rev. Mr. Miltimore's Meet-

ing house, Newbury,

Dr. Jesse Wheaton's annual subscription, 2 00

A Lady in Boston, by J. Codman,

By Rev. B. B. Wisner, Treasurer of Suffolk

Auxiliary Domestic Missionary Society, 93 00

Mr. Charles Briggs, Chatham, avails of a

missionary field,

A Friend in Salem, \$20. A Lady, 43 c.

JOHN CODMAN, Receiver of D. M. S. ?

Dorchester, Nov. 1, 1824.

400 90

Contribution in Rev. Mr. Miltimore's Meet-

ing house, Newbury,

9 60

Dr. Jesse Wheaton's annual subscription, 2 00

A Lady in Boston, by J. Codman,

20 00

Rev. Hervey Wilbur, a member for life, 20 00

Col. Henry Whipple, Salem, life subscript, 20 00

Ladies of Rev. Brown Emerson's So. Salem,

\$20 of which to constitute their Pastor a

member for life,

22 00

Ladies of Rev. Mr. Fel's So. Hamilton, to

constitute their Pastor a member for life, 20 00

A Lady of Rev. Mr. Dimmick's So. New-

buryport, to constitute her Pastor a mem-

ber for life,

20 00

Collection by Mrs. Mary Beck, Newburyport,

9 02

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26 10

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9 60

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POETRY.

THE UNKNOWN GRAVE.

Four months since, a dog took his station near a grave in the Church-yard of St. Bride, Fleet Street, has remained since upon the spot, and is fed by several of the inhabitants, who send him food daily. As he will not depart, a house has also been placed for him in the church-yard. The animal howls when the sound of the organ is heard, and during divine service the grave-digger takes him to the engine house. No one can tell where the dog came from. He sits upon a particular grave, but there is no name or headstone, the inmate of the tomb is also unknown.—*London Paper*, April 29th, 1824.

From the (London) La Belle Assemblee, 1824.

It is the grave of one whose very name Hath passed away! We know the Summer sun Shone on him once, and warm'd his joyous blood The Spring's nectareous gale breathed on his cheek, And wafted health and pleasure; days as fair, And skies as bright and blue, as smile on us, On him too smiled, in all their golden pride— Our knowledge goes no farther—Poor unknown! No tongue can tell his story—'tis a tale Unheard by human ear—and unreal'd To human eye—Alas! no pious hand Hath raised one fond memorial of love Over that sod. Where are his kindred? they Who should have soothed him 'mid his mortal pangs,

And sweeten'd by their tears the cup of death? Oh! where are they, who closed his faded eyes, And followed his cold clay to its last chamber? Are they no more—or did he die forsaken? Not so—one friend still faithful to the last, Clove to him in that hour of agony, Watch'd his pale corse, and followed to the tomb His whom he lov'd in life—nor left him then? See where he lies upon that lowly grave, In silent sorrow—deaf to every voice Would lure him thence—Hark! how beneath the moon!

He howl's a requim o'er the buried form Now hid forever from his grateful eye! Shame on thee man! what are thy hollow friend-ships?

Compared to love like this? Come here and learn A graceful lesson from you faithful brute! Ponder on it all teaches—then go hence With chastened feelings and an humbled heart.

L. S. S.

For the Boston Recorder.

GO WASH IN JORDAN.

Go, wash in Jordan and be clean, The man of God to Naaman said, When he, a leprous Syrian, came To supplicate the Prophet's aid. Go, wash in Jordan and be clean— The Syrian heard and quick replied, Have Israel's waters greater pow'r, Than Pharpar and Abana's tide. He said, and proudly turn'd away, Scorning the Prophet and his word; But soon, repenting, went and wash'd In Jordan's stream and was restored. Thus, trembling sinner, turn and wash Thy leprous soul in Jesus' blood— Turn thou, for, know, the only way To Heaven, is through that crimson flood.

MISCELLANY.

HONESTY.

The Bible not only requires the moral virtues of truth, justice and honesty, but enforces them with all the authority of heaven, and thus raises them to the rank of religious duties. From the frequency and earnestness with which these principles are inculcated, we may infer their beneficial tendency in promoting human happiness; observation and experience prove the correctness of this inference. We see and we feel the disappointment, the mischief, the embarrassment, the distress arising from misrepresentations intended to deceive, from willful falsehood, from injustice and fraud—all which evils would be prevented by a conscientious regard to the precepts of the Bible which censures and condemns these vices.—*Ye shall not lie one to another. Putting away lying, speak every man truth with his neighbour. Lie not one to another, seeing ye have put off the old man. A righteous man hateth lying. Ye shall not steal, neither deal falsely. If thou sellectest ought to thy neighbour, if thou buyest ought of thy neighbour's hand, ye shall not oppress one another.* The Gospel teaches us to live righteously, to do justice. This is the will of God, that no man go beyond or defraud his brother in any matter, because that the Lord is the avenger of all such.

That departure from these evangelical principles which does the greatest mischief in society, is found in those who claim a respectable standing for truth and honesty; who would kindle with resentment at the insinuation that they were any thing but men of strict veracity and justice. The notorious liar will deceive but few; for a lying tongue is but for a moment. The greatest injury is done to society, not, perhaps, by the thief and the robber, but by the numerous train of speculators, shanders, swindlers, and those who carelessly or wilfully fail in fulfilling their promises, in complying with their contracts, in paying their debts. There are two classes of men whose honesty is not doubtful; the one embraces all those who never pay their just debts, until they are compelled by the civil law; the other all those who owe no man any thing, who pay their debts punctually, and agreeably to their promise. There is a third class, embracing, probably, a large majority, of whose honesty the best, perhaps, that can be said, is, that it is doubtful. A obtains and appropriates to his own use the property of B, and promises that on a particular day he will make a satisfactory compensation to B, for the use of his property. The promise is reduced to writing, is signed, and sealed, and witnessed. The specified day arrives which is to test the faithfulness and honesty of A: if the payment is made agreeably to promise, he is a man of sound integrity. Yet how often is it the case, that the day arrives and passes away, and the payment is not made, the promise is not fulfilled. Where is the truth of this promise, and the justice of this delay? The promise was that B should receive his compensation on a particular day; but he does not receive it; of course the promise was not true. B considered that A should have his property without payment till a certain day, but no longer. Every day, therefore, after the one specified, which A delays the payment, he holds this property not only without, but contrary to the consent of B. Can this be justice? If it be, what then is injustice? Our opinions on these subjects may be thought old-fashioned; we know, indeed, they are not fashionable; because they are not very common. But in our humble opinion, there is neither truth in this promise, nor justice in this transaction. Nor can we deem it a sufficient excuse for A to allege that he was ready, on the appointed day, to make the payment, if B had called on him for this purpose. It is, at least, implied in the promise of A, that he will go to B for this purpose. Still less satisfactory is the plea of forgetfulness. If he was to receive the payment, his memory, in all probability, would not be so treacherous. If truth and justice are matters of so much indifference with him, that he can so easily forget them, it is evident he is but little concerned to deserve the character which he claims. If A, when he made the promise, depended, for the means of fulfilling it, on his own industry and economy; and he, at the same time, is idle and wasteful, he is culpable, of course, in the same proportion: such idleness and prodigality are with the forfeiture of his fidelity and honesty. He in-

dulges himself at the expense of another, contrary to his consent. After the promise is made, and before the day arrives, if any occurrence should take place, which A could neither prevent nor foresee, and which puts it out of his power to comply with his engagement, then he is clear of suspicion; provided, as soon as possible, he makes B fully acquainted with the fact: the failure is owing to the providence of God, not to his want of principle. If, however, no such event has occurred; if all the resources on which he depended have answered what might have reasonably been expected from them; or if he made the promise without any reasonable prospect, known at the time, of being able to comply with it; then, in addition to falsehood and injustice, no ingenuity, nor even sophistry, can save him from the charge of wilful deception. Had these improbabilities and uncertainties been known, B would not, at least on the same terms, have given him possession of his property, nor placed the same confidence in his promise. This concealment, therefore, was fraudulent and criminal. It is not walking honestly to them who are without, nor who are within the church. It is not providing things honest in the sight of all men, still less in the sight of the Lord, our Judge.

B makes a similar promise to C, and trusts in the fidelity and honesty of A for the means of complying with his engagement. C, placing confidence in B, makes a promise to D, and D again to E, and E to F, and so on. If A deceives B, the failure with all its consequences will roll on to C, and from C to D, and to E and to F. F is urged for payment which he cannot make without a sacrifice. He is perplexed and embarrassed, and his property is sold for one third of its value. F commences a similar process with E, and E with D, &c. all of whom are involved in trouble and loss. Each of them have families who are involved in the same troubles; and whose reasonable expectations of future support and provision are blasted. Had A been a man of truth and honesty, all this trouble and distress would have been prevented. Had the precepts of the Gospel governed his heart and his head, he would have spoken the truth and acted honestly.

[Eng. & Lit. Mag.]

For the Boston Recorder.

WARNING TO DRUNKARDS.

When the Rev. Mr. Tenant was minister in Freehold in the then Province of New Jersey, he had a neighbor a carpenter by trade, who was a habitual drunkard, and always spent much time particularly evenings and Sabbath days in company with people of like habits, and never went to church or religious meetings of any kind. This man dreamed one night that he had a fit of sickness and died, and as he had always expected, after death, he went to hell. Hell was not to him what he had expected to find it, but was a very large tavern with a bar room full of benches, well lighted up, all the benches filled with people, all silent, each with a hat on his head and each covered with an ample black cloak reaching to his feet. The man went up to the landlord and said, "I expected to find hell full of fire and a place of torment as it was always represented to me while living, but I find it very agreeable." Upon this, every one of the persons in the room stood up and each one slowly and silently opened wide his cloak, and holding it open, displayed his body, a solid mass of fire. The man was so struck by this sight that he begged the landlord to allow him to return to the earth again—who after many intercessions consented that he should return, if he would make a solemn promise to return there again at the end of a year. This the man promised, and awoke. The dream filled the man's mind with great horror, and in the morning he went to Mr. Tenant and told the story. Mr. Tenant advised him to reform and lead a new life, it seemed a special warning which if he neglected, it would enhance his future punishment, &c. The man did reform, and for six months avoided his old companions; at the expiration of that time, he was returning from work one evening, and was met by several of them near a tavern and they began to ridicule him for becoming religious and dared him to go in and take one drink with them. The man felt very strong in his new resolutions and said he would go in and take one drink to show it would not hurt him. He took one drink and another till he was much intoxicated,—from that time he returned to his old habits and grew worse and worse. His family lived in the second story of a house, to which there was a stairs on the outside of the house; and one night on which he had drank more than usual, he made shift to get up stairs and to bed, and slept all night, but in the morning when he went out of the door to go to his work, he was still drunk, and pitched off the stairs to the ground and broke his neck. The news was carried to Mr. Tenant, who instantly recollecting the man's dream, on looking at a memorandum he had made when the man told him the dream, found it was a year that day since the man told it to him.

Sir.—The above account was given by the Rev. Mr. Tenant to Mr. Leslie, a pious old gentleman in New York, and by Mr. L. to me, and without doubt is authentic. If you think it will be of any consequence and do good, I should like to see it preserved in the Recorder. DAVIN R. BOGERT. Malta, Saratoga Co., N. Y. Oct. 12, 1824.

MISSION TO THE CHOCTAWS.

Extract of a letter from the Rev. Samuel Moseley, to Mr. George D. Beardman, dated Mayew, (Choctaw Nation) Mississippi, Aug. 10, 1824.

MY DEAR BROTHER.—Mrs. Moseley and myself, with five assistant Missionaries arrived at this place Dec. 12th.—The population of this tribe of Indians is supposed to be about 20,000. The nation is divided by the natives into three districts; in each of these districts there is one principal chief. Under these three principal chiefs are a number of secondary ones; and under those a large number of captains, who have authority over a single village or small clan. There are two large Missionary stations in this nation, Elliot and Mayew. Besides these, there are eight small ones. Mayew is situated on the north side of a beautiful prairie, extending two miles one way and four miles the other. This establishment commands a view of the great prairie, and affords, at this season, a most delightful prospect to the eye of a stranger.—The prairie stands thick with bending grass, every where beautifully interspersed with a rich variety of flowers. You may sometimes see a range of between two and three hundred head of cattle, besides a great number of horses. The houses of the Mission stand just at the edge of the prairie, amidst a thin grove of small oaks. There are at this station nine Missionaries and assistant Missionaries, and a boarding school of about sixty scholars.

Since we have been here, our hopes have been much excited in view of the seriousness that has existed. At one time there was a general inquiry in the girl's school, what must I do to be saved? There was a great seriousness among the labouring men, and some black women. Our hopes were much disappointed in relation to the children; three of them, however, give good evidence of a saving change and have been baptised; four of the men (these are white men) have united with the church, and two black women. There has also a young woman (part Choctaw) one mile from us, become hopefully pious this summer, and an aged man, who has a Choctaw family, about thirty miles from Mayew. I do not know that there is any special attention to religion in the nation at present.

There have been a few instances of seriousness at Elliot this season, and I believe one or two instances of hopeful conversion. The school there, at the present time, is not very large. I do not know the number of scholars. I think there are some more than 200 in the Choctaw nation.

SPEECH OF AN AFRICAN.

The natural endowments of the Africans are often called in question, and their equality with other men in intellectual abilities disputed.—Since the political existence of Hayti, and the establishment of the colonies at Sierra Leone, &c. have afforded to this class of men new opportunities for the development of their powers, prejudices have been gradually yielding to the force of evidence, and the African character rises in the estimation of the world.

We have seen, on different occasions, speeches delivered by individuals among the inhabitants of the settlements on the Western African Coast, that would not suffer in comparison with very many of similar productions of our own country or Great Britain. That which follows was lately delivered by one of the converted natives at a missionary meeting at Kissy, and made a powerful impression. It will be found on many accounts, interesting.

N. Y. Rel. Chron.

Christian Friends.—With pleasure I stand up to tell you what great cause I have to thank God for the unspeakable mercies bestowed upon me. I am a native of the Bassa country; from which it has pleased our gracious God to bring me, thro' the horrid slave trade. My mother died when I was an infant; and after I had staid with my father a few years, he sent me, with an elder brother of mine, to one of the chiefs of the country; with whom I staid about two weeks, when he sent some people to another country to go trading, and from C to D, and to E and to F. F is urged for payment which he cannot make without a sacrifice. He is perplexed and embarrassed, and his property is sold for one third of its value. F commences a similar process with E, and E with D, &c. all of whom are involved in trouble and loss. Each of them have families who are involved in the same troubles; and whose reasonable expectations of future support and provision are blasted. Had A been a man of truth and honesty, all this trouble and distress would have been prevented. Had the precepts of the Gospel governed his heart and his head, he would have spoken the truth and acted honestly.

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SPIRITED SLAVE.

A person who resides in one of our sister states, sold a black woman and her mulatto child, not long since to a negro trader. The woman knew nothing of the sale until she and the child were taken possession of by the purchaser. She was, it appears, a female of spirit, and as she was now out of the hands of her former master, and must go, she knew not whither, she took occasion to vent her indignation feelings in language that showed, at once, the courage of the Roman matron, as it respected herself, and the heartless villainy of a detestable — when applied to him. Walking towards him, with her child in her arms, she interrogated him as follows:—"Well Sir, I am sold, am I?" Yes, was the reply. She continued—"This gentleman, I suppose then, is my master." He answered in the affirmative. "Well now," she proceeded, "I will tell you to your face, that you are one of the most wicked, unmanly, cold-hearted creatures that I ever knew or heard of. Here, sir, is your own child—YOUR OWN FLESH AND BLOOD—WHICH, TOGETHER WITH ITS MOTHER, YOU HAVE SOLD FOR MONEY!!!"

Look at it, Sir. Your features are in its face—

Your blood runs in its veins—and yet, you've sold it—away! I cannot bear the sight of you."

GENUS OF UNIS. EMANCIPATION.

President Davies says—"True faith includes

not only a speculative knowledge and belief, but a clear, affecting, realizing view, and an hearty approbation of the things known and believed concerning Jesus Christ; and such a view, such an approbation, cannot be produced by any human means, but only by the enlightening influence of the Holy Spirit shining into the heart."

Dr. Doddridge says—"To allow yourself deliberately to sit down satisfied with any imperfect attainments in Religion, and to look upon a more confirmed and improved state of it, as what you do not desire, nay, as what you secretly resolve you will not pursue, is one of the most fatal signs we can well imagine, that you are an entire stranger to the first principles of it."

Many are soon engaged in holy duties, and easily persuaded to take up a profession of religion; and as easily persuaded to lay it down: like the new moon, which shines a little in the first part of the night, but is down before half the night is over.—*Gurnal.*

Sometimes by the force of truth, the outer door of the understanding is broken up, while the inner door of the will remains fast bolted.—*Boston.*

Philadelphia, Oct. 22.—It is a remarkable circumstance that the little county of Westmoreland, which lies on the Potomac, about 70 miles below Washington, and only about 200 voters, is said to have produced three Presidents of the United States;—three Secretaries of State;—three Foreign Ministers;—three Judges of the Supreme Court;—three Governors, and three Revolutionary Generals. It is the birth place of Gen. Washington, Mr. Madison, Mr. Monroe, of Arthur Lee, the first Minister to France—of Chief Justice Marshall, and Judge Washington—of Gen. H. Lee and Richard Henry Lee, the great Orator of the first Congress, and who, but for the illness of his wife, was to have written the Declaration of Independence.

Philadelphia, Oct. 23.—A laughable occurrence took place in the middle of the Delaware, opposite to this city, on Wednesday last. Three boys were amusing themselves in a boat, when a surgeon, weighing a hundred and thirty pounds, weary of his own element, leaped on board their vessel, & would have obtained undisputed possession of it, had there been a possibility of flying. But our heroes were obliged to remain on board, and set up a pitiful cry, which collected a large course of people on the wharves, who perceiving that there was nothing to apprehend, enjoyed the singular spectacle. The boys having finally mustered courage, returned to their oars, and brought their prize to shore, having learnt that a fish out of water is a very harmless thing.—*Aware.*

American Surgery.—For the first time in America, the operation of taking off the thigh at the hip joint, was on Thursday performed at the New York Hospital, by Valentine Mott, the Professor of Surgery in the College of Physicians and Surgeons. The patient was a boy of about twelve years of age, labouring under a case of necrosis, or decay of the thigh bone. The operation was completely successful—and was endured by the little patient with great fortitude. His symptoms have, as we are informed, been of the most favorable kind.—*American.*

OBITUARY.

From the New-Haven Journal, by request.

Died in New Haven, on the 11th Sept. Robert B. Means of Beaufort, S. C., a member of the Junior class in Yale College, aged 18 years.—In the death of this distinguished young man, his parents and friends, the institution of which he was a member, and society at large have sustained a heavy loss. He was possessed of superior talents, which he successfully cultivated by great literary assiduity, and such was the delicate propriety of his conduct in every relation, that he was universally regarded by his fellow students and instructors, as a remarkably perfect example, of every thing that was respectable, pure, refined, and amiable, and worthy of admiration and affection. He was not behind the first scholars in his class, and there was every reason to believe, that he would have risen to the highest eminence, as a wise, virtuous, and useful man. No case of the death of a student in Yale College, has excited a warmer or more painful interest in that town, as was evident from the kind and useful attention bestowed on the sufferer while sick, and from the great concourse of respectable and sympathizing people who attended on the funeral solemnities.

From the Portland Mirror.

A HINT TO MINISTERS.

As we fear it may be the